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THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

AND ARYAN LITERATURE

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I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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When veracity is complete, the Yogee becomes the focus for the Karma resulting from all works, good or bad. —PATANJALI

THEOSOPHY

VOLUME 60 NOVEMBER, 1971 NUMBER 1

THE THEOSOPHIC OUTLOOK

THE chief difficulty experienced by students of Theosophy in being understood by their contemporaries lies in the fact that their philosophy is erected upon a few universal principles, interrelated in their essence, which is one, and branching out to deal with all the phenomena of life. *"Reality,"* H. P. Blavatsky declares in *The Secret Doctrine,* "in the manifested world is composed of a *unity of units.*" The study of that world, therefore, is in terms of the operation of general laws which are the means by which the differentiated units are united or have relations with one another. In the world of diversity, the foundation of unity is *law,* and this law is displayed throughout the panorama of hierarchical extension revealed to our awareness by space and time.

For the student, no branch of science can be isolated from any other. And all, finally, must be regarded in the light of the general meaning of the surge of life toward higher consciousness. The sciences of today, being empirical in their method and pluralistic in their theory, are confronted by no such responsibility. Regarding philosophical questions as bogs of uncertainty, most scientists restrict themselves to the narrow compass of how things work, producing manuals for technicians of various sorts and descriptions of natural phenomena for verification by their colleagues.

This moral and philosophical neutrality of the sciences, whatever its historical explanation, has had certain long-term consequences which need to be understood. As we know, the focus of scientific attention on the "how" of natural processes has led to a

great many technical skills which have been applied in industry and elsewhere, but the divorce of this sort of knowledge from conceptions of meaning or purpose has, at the same time, left the modern world without any guidance or sense of limit in the use of the power which science has placed at its disposal. Only the morality of a quite primitive age, inherited from days when everyone had to work hard to keep body and soul together, is available to restrain the vastly multiplied powers of present-day man. Meanwhile, the claim that scientific knowledge alone will serve to meet existing problems has been so well established that a great many people do not think it possible for another sort of understanding to be obtained.

This is more or less the dilemma of the world today, and these are the terms in which it is being increasingly recognized, by the best minds of the times. Why, then, is there not a more noticeable renaissance of philosophical thinking? Actually, there is already a strong movement in this direction, although, from the Theosophical point of view, the philosophical ground of the new thinking is still rather rudimentary, the result of awakening moral intuitions rather than an open return to the sources of the Wisdom-Religion. Apparently, there are still stubborn obstacles to true philosophical thinking to be worn away. Hatred of the perversions of thought by bigoted religion dies hard, and the after-effects of the materialism of the eighteenth century are with us still. In recent years, another aspect of these obstacles has become manifest. The "quick results" doctrine of popular Western culture has exercised an unfortunate influence on the early unfolding of psychic interests and longings, during the present cycle, particularly in the United States, so that a great deal that is shallow and merely emotional in Eastern religion has been embraced with ardor by members of the younger generation, who mistake tantric practices and "chanting" for spiritual teaching. This cannot help but have a delaying effect on the recognition of the need for and importance of the age-old philosophy. This is again Karma, and a development which seems to have been anticipated by H.P.B. and her Teachers. Writing in *The Secret Doctrine* to explain the restrictions on what was given to Mr. Sinnett for use in *Esoteric Buddhism*, H.P.B. observed:

> . . . only a few of the doctrines were revealed in their broad outlines, while details were constantly withheld, and all the efforts made to elicit more information about them were system-

> atically eluded from the beginning. This is perfectly natural. Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Puranas—namely, "Yajna-Vidya" (the performance of religious rites in order to produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, of mystical incantations, etc. —it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the first three named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain forever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Here we have good and sufficient reason for H.P.B.'s emphasis on the ethical first principles and the metaphysics which formed the core of her presentation of Theosophy. These primary ideas provide the unifying guide-lines for all subsequent developments and explanations, and they are the foundation to which she returns again and again.

In consequence of this emphasis, the student of Theosophy is bound and obliged to relate very nearly every question worth discussing to the mission of the reincarnating ego and the multiple aspects of the learning process which the soul undergoes, life after life. Mr. Judge somewhere remarks that while Western psychology deals only with the mental states, Eastern or Theosophical psychology is concerned with both the mental and the *moral* states. How different, then, must some of the urgent social issues of the day appear to those who make the basis of their thought the idea of the soul which, occupant of many bodies, moves from life to life, gradually freeing itself of delusion and giving what assistance it can to fellow pilgrims who follow a similar course. Something of this difference is suggested by H.P.B. in her article, "Let Every Man Prove His Own Work."

Questions of national and racial destiny are considered in the light of the stream of egos who move from one great embodiment to another, bringing with them arts and sciences, strengths, tendencies and weaknesses, creating cycles of civilization followed by years of decline and then disappearance from the scene; but all come back, all are reborn, and some grow into pioneers of future ages when the world will be blessed by peace and universal friendly relations, and no man will raise his hand against another. Issues of medicine and health are seen in terms of the inner psychic man as well as the external physical vehicle, and death is not regarded as an evil to be avoided at all costs. Education becomes a matter of awakening the inner powers of the ego and giving them opportunity for expression in a wholesome and fostering environment, with an effort to teach responsibility and self-reliance in ways that open the door to self-discovery and inner growth.

Psychic wonders hold little attraction for the student of Theosophy, nor does he see in them a means of blasting away the unbelief and skepticism of the times. Knowing something of the law of cycles in connection with race development, he recognizes the emergence of psychic propensities as an inevitable sign of the times, but does what he can to distinguish between the psychic and the manasic, and to give currency to those ideas which may lift the attention of the inquirer to consider those truths concerning the nature and destiny of the soul, of which psychic manifestations are no more than transient and impermanent reflections.

UNIVERSAL LIFE

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology.

—H. P. BLAVATSKY

DAILY PSYCHOLOGY

"The Self is the Friend of Self and also Its Enemy."

THIS sentence in the *Bhagavad-Gita* has been often passed over as being either meaningless or mysterious; on one hand worthless to consider, and on the other hand impossible. Some students have, however, made good use of the teaching contained in it. It is a verse that bears directly upon Theosophy as applied to our daily life, and therefore may well be scrutinized.

It indicates two selves, one the enemy and also the friend of the other. Evidently, without the suggestions found in Theosophy, two selves in one person cannot seem otherwise than meaningless, except in those cases, admitted by Science, where there is an aberration of the intellect, where one lobe of the brain refuses to work with the other, or where there is some cerebral derangement. But after a little study of the constitution of man—material and spiritual—as we find it outlined in the Wisdom-Religion, we easily see that the higher and the lower self are meant.

The next injunction, to "raise the self by the self," clearly points to this; for. as a thing cannot raise itself without a fulcrum, the self which will raise us must be the higher one, and that which is to be raised is the lower.

In order to accomplish this task we must gain an acquaintance with the self which is to be raised. The greater and more accurate that acquaintance is, the quicker will proceed the work of elevating the being who attempts it.

Let us for a moment look at the obstacles in the way, the reasons why, with so many, their understanding of themselves is so plainly deficient.

Everyone knows that he can see the defects in the actions and character of other men better than his own. Some, of course, there are who do not allow that they have defects.

St. James says that a man looketh in a glass and straightway

NOTE.—This paper by Mr. Judge was read before the Aryan T.S., June 6, 1890, and appeared in August, 1890, as No. 5 of the Branch Papers issued by the American Section. It was last printed in THEOSOPHY for September, 1947. The title used is our own.

forgetteth what manner of man he is. While I have often doubted this, yet it is true in respect to that looking-glass which is often held up to us by others to see ourselves in. We see for a moment our appearance, and then forget it.

There are some things, however, as to which it is often impossible for us to know ourselves. Such of our tones as are harsh or disagreeable we often cannot hear as others do. For there is hardly anything so difficult as to really hear our own voice in its entirety of tone and accent. We are so accustomed to it that we cannot tell whether it be pleasing or repellent, musical or discordant. We have to rely upon the statements of those who hear it. Indeed, I doubt seriously if anyone can ever fully hear, in the way those to whom we speak do, the tones of his voice, because it is conveyed to us not only through the medium of the outer ear which receives the vibrations made without us, but we receive it in addition through the vibrations made within all through the skull, and hence it must ever be a different voice for ourselves. So it would not be profitable to pay too much attention to the sound of our voice if we do so to the exclusion of that inner attitude which nearly always determines the tone in which we speak; for if our feelings be kind and charitable, it is more than likely that the vocal expression of them will correspond. The cultivation of the voice, so far as it is possible, can safely be left to those teachers who aim to soften and polish it.

By taking a few examples from among the many about us and assuming that they represent possible defects and peculiarities of our own, we may arrive at something useful in our Theosophic life.

Here is one who will constantly tell you that several others are always very fond of talking of themselves and their affairs, and appear to take no interest in the conversation unless it has themselves for center. And after thus depicting the failing of the others, this person—man or woman—immediately proceeds to show that that is his own particular fault, for from that moment the burden of the conversation is "I" or "my" affairs.

Our next subject is one who talks a great deal about altruism and brotherhood, but would not give a dollar to any good cause. Not perhaps from intentional niggardliness, but from sheer habit of not giving and not helping.

Here is another who exemplifies the prominent defect of the century, inattention. He listens to you, but only hears a part, and then, when repeating what he says he heard you say, he gives a version

entirely at variance with yours. Or, listening to an argument or discussion, he only attends to that part which being familiar to him strikes him favorably.

Next we have the bigot who, while exalting freedom of thought and the unity of all men, displays most frightful bigotry.

Then there is another who illustrates a variety of the first to which I referred—the man who wishes apparently only to impose his own views upon you, and is careless about knowing what your opinions may be.

Here is the partisan who favors such a school or sect. Nothing can be said against them, no defect may be pointed out. Partisanship clouds it all.

Now all these are merely samples; but in some degree every one of us has them all, perhaps slightly, but still there. They are all the result of the predominance of the lower self, for they all show a disposition to put the personal *I* to the front. They are the present triumph of the lower self over the efforts of the higher. They may be abated in some degree by attention to their outer expression, but no real progress will be gained unless work upon the hidden plane is begun. Such a defect as that one of not listening long to another man's views, but hurrying to tell him what you think yourself, is one that affects the acquiring of new ideas. If you constantly tell others what you think, you are gaining nothing. For your experience and views are your own, well known to you. The repeated expression of them only serves to imprint them more strongly on your mind. You do not receive any of the new lights that other minds might cast upon your philosophy if you gave them the opportunity.

There are other factors in our constitution which are powerful for the production of faults. Every man has two lines of descent. One is that which comes through his parents and has to do with his mental and physical make-up. This line may run back into the most strange and peculiar places, and be found winding in and out among manners and minds not suspected by us. Suppose your physical line of descent comes through Danes or Norwegians and mine through the French. There will be to some extent a want of sympathy and appreciation on the mental plane between us. Of course this effect will not be apparent if the period of time is long since our blood ran in those bodies, but still there will be left some trace of it. There will be a tendency always for the physical, including the brain, to show the character-

istics which result from the preponderance of inherited faculties and dispositions. These characteristics belong wholly to the physical plane, and are carried down from the centuries past by inheritance, affecting the particular body you may inhabit in any one incarnation. It is your Karma to have that sort of physical environment about your inner self.

Now the obstacles to the perception of truth and to the acquirement of knowledge of self which are in consequence of the physical inheritance, are difficult to perceive, involving much study and self-examination for bringing them to light. But they are there, and the serious Theosophist will search for them. These differences in the physical body, which we will call for the time differences in inheritance, are of the highest importance. They resemble the difference between telescopes or microscopes made by different opticians, and tend to cause us to see truth clearly or blurred, or surrounded by many-colored mists. What we most desire to have is a mental telescope that is not only powerful, but also devoid of the colors which achromatic quality only will dispel.

The second line of descent is that one which belongs purely to the inner man; that is, the psychical line. It is obscure, and, indeed, can only be discovered and defined by an adept or a trained seer whose clairvoyance permits him to see that intangible yet powerful thread which has so much to do with our character. It is just as important as the physical descent, in fact more so, because it has to do with the ever-living man, whereas the physical tenement is selected by or follows upon the actions which the inner man compelled the former body to perform. So it may be altered at any time with ease if we live in obedience to the higher law.

Passing from the broad line of descent in a nation, we find each individual governed also by the family peculiarities and faults, and they are not as easy to define as those that are national, since few men are in possession of any facts sufficient to ascertain the general family tendencies.

Coming down now to ourselves, it is almost axiomatic that each one's mind acts in a way *peculiar to itself*. There is a tendency that daily grows stronger, after our earlier years, for the mind to get into a rut, its own rut or mode of looking at things and ideas. This is of great importance. For the man who has freed his mind so that it is capable of easily entering into the methods of other minds is more likely to see truth quicker than he who is fixed in his own ways.

We must then at once constitute ourselves our own critics and adversaries, for it is not often that anyone else is either willing or capable to take that part for us.

Our first step and the most difficult—for some, indeed, impossible—is to shock ourselves in such a manner that we may quickly be able to get out of, or rather understand, our own mental methods. I do not mean that we must abandon all our previous training and education, but that we shall so analyze all our mental operations as to know with certainty, to easily perceive, the actual difference in method between ourselves and any other person. This is a thing seldom undertaken or accomplished by men nowadays. Each one is enamoured of his own mental habits, and disinclined to admit that any other one can be better. When we have become acquainted with this mental path of ours, we are then in position to see whether in any particular case our view is false.

This is the psychological and metaphysical equivalent of that scientific process which classifies and compares so as to arrive at distinguishing differences in things in order that physical laws may be discovered. For while we remain in ignorance of the method and path of our mind's action, there is no way in which we can compare with other minds. We can compare views and opinions, but not the actual mechanics of the thought. We can hear doctrines, but are unable to say whether we accept or reject from right reasoning or because our peculiar slant on the mental plane compels us to ratiocinate wholly in accordance with a mental obliquity acquired by many years of hurried life.

The value of thus understanding our own mental bias so that we can give it up at will and enter into the bias of another's mind is seen when we consider that each of us is able to perceive but one of the many sides which truth presents. If we remain in the rut which is natural, we pass through an entire life viewing nature and the field of thought through but one sort of instrument. But by the other practice we may obtain as many different views of truth as the number of the minds we meet. When another human being brings his thoughts before us, we may not only examine them in our way, but also take his method and, adopting his bias for the time as our own, see just that much more.

It is very easy to illustrate this from ordinary life. The novelist sees in the drawing-rooms of society and the hovels of the poor only the material that may serve as the basis for a new book, while the

social schemer drives thought of hovels away and sees in society only the means of gratifying pride and ambition, yet the artist can only think of the play of color and arrangement of figures, the harmony that delights his artistic sense.

The plain man of affairs is not attracted by the complex events of every day which have no relation to his business, whereas the student of Occultism knows that very obscure events point to other things yet in the future. In every stratum of society and every art or profession we constantly have it brought home to us that each man looks at any subject from but one or two standpoints, and when a well-balanced mind is found looking at events and men and thoughts freely from all sides, everyone sees at once a superiority in the person, albeit they may not be able to explain it.

But it is in Theosophic study especially that it is wise for us to constitute ourselves our own critics and to adopt as far as possible the practice of leaving our own mental road and taking up some other. The truth is simple and not so difficult to arrive at if we will follow the advice of the Hindû *Upanishad* and cut away error. Error grows largely out of notions and preconceptions educated into us by our teachers and our lives.

The influence of these preconceptions is seen every day among those Theosophists who are seeking for more books to read upon Theosophy. Their minds are so full of old notions which are not violently expelled, that truth cannot be easily perceived. But if they read fewer new books and spent more time in re-reading those first attempted, meanwhile studiously endeavoring to enter into all of the author's thought, much more progress would be gained.

Take, for instance, the *Key to Theosophy*. It is full of all the main doctrines of the Wisdom-Religion, and of hints towards others. Many persons have read the book and then sought another. They say that they have mastered it. Yet if you put to them some questions or listen to their own, it is apparent that only that part of the work which in some way coincides with their own previous training and line of thought has been grasped. Now this is just the part they need not have dwelt upon, because, being like to themselves, it may at any time be understood. But if one will ever stand as one's own critic, then those parts which seem obscure will be attacked, and, being viewed from all sides, may be soon turned into a possession. And just because such has not been the practice, it has come to be the fact that some extremely valuable presentations of doctrine and phi-

losophy remain buried in earlier Theosophical books and magazines, while those who once read them have gone feverishly on to other works and forgotten that which might have enlightened them.

The Theosophist who delights to call himself practical and logical, an abhorrer of mysticism, should try to see what the mystical Theosophist means, and the mystic one should read carefully the words of the practical member to the end that he may counterbalance himself. A wholly practical or entirely mystical mind is not well balanced. And as long as the logical and practical man in our ranks scouts mysticism and never reads it, so long will he remain deformed and unbalanced in the eyes of those who see both sides, because he is wrapped up in ideas and methods that are only right in their own domain. The attitude of mind proposed is not to be observed only toward our literature and the philosophy studied; it is to be that of every hour and applicable to our dealings with our fellowmen. It will lead us to discern the common failing of refusing to consider the thoughts expressed by another because his or her personality is disagreeable to us. Often in our ranks we can find those who never pay any attention to certain other members who they have decided cannot reason properly or talk clearly.

Now aside from all considerations of charity and politeness, there is an occult law much lost sight of, and that is that everyone is led insensibly by Karmic law to address others on these topics and to afford an opportunity to the person addressed of taking a leap, so to say, out of his own favorite way, and considering life as seen through the eyes of another. This is often brought about, if we permit it, through the endeavor to control the irritation or dullness caused by the way in which the other person presents the thought in his mind. But if we refuse to use the opportunity, either by absolutely running away or by covering our minds with a hard coat of indifference, the new and bright idea just trembling into the field of our consciousness is thrown back and lost in the dark recesses of the mental plane. Or, taking another view, we may under Karmic law be the one and only person just then fitted to elucidate our brother's idea, and we remain still the debtor to him if we do not accept the opportunity. On either hand the result is demerit.

Let us, then, conquer self in the field indicated, and thus turn the inward insidious enemy and deceiver into the friend and constant guide.

letters • questions • comment

In what ways is it an advantage to know the law of cycles?

There might be considered to be two kinds of knowledge of cycles. One involves simply a technical appreciation of the fact that life moves in repetitive patterns of great complexity. This knowledge has been part of our culture for some time and has made possible the devices and the forms of action which make the structure of our daily lives. But the basis of this kind of knowledge is usually the assumption that cycles are the effects of matter conceived of as a non-living, objective "thing," blindly moving, without intelligence, in mechanically predictable modes. The greater our knowledge of cycles from this point of view, the greater our power to command and even design the functions of our environment. In other words, the primary power is limited to the ability to manipulate effects. But thinking of cycles in this way leads to a very limited comprehension of nature, no matter how extensive the information that may have been gathered about its functions, because it reckons entirely on a universe devoid of intelligence as the creative force. Nature is seen only as a complicated clockwork of responses without design or purpose; and the question of how these natural systems came into being and why they have worked so well for so long is ignored as irrelevant.

But there is another kind of knowledge of cycles, having to do with the use of the human mind as an agent which contributes to the development of intelligence in the kingdoms below man. It implies that there is a basic unity within the vast multiplicity of rhythms which regulate the life of all. From this basis, a knowledge of the law of cycles would make it clear that man cannot fulfill his own destiny by living in a way that distorts the life-cycles of other beings. Inherent in the collective life of the planet is a basic harmony which derives from the impulse toward progressively higher expressions of intelligence. It is the evolutionary task of man to become aware of this inward impulse which pervades the whole of nature and to become a conscious collaborator to the degree that his understanding and intelligence permit. Nature un-

aided fails, it is said. The help of self-conscious intelligence is needed for the reason that self-consciousness is aware of both its relationship and its identity with other beings. So it is man who, by the quality of his own thinking, may impel nature to generate forms which increasingly express that unity. And if we regard the universe as embodied consciousness, then all cyclic patterns are seen to be important as means in its evolution.

But for the man who longs to discover what is the most useful life, knowledge of cyclic law becomes essential in another way. Reflection on cycles suggests that intelligence precedes the constant rounds of creation, preservation, and destruction, and likewise, sustains and survives them all. If the law of cycles represents the imprint of this intelligence on matter, it follows that there is an appropriate time for every kind of development, while causes and effects are in a continual process of adjustment. Each lesson, for instance, cannot and does not all take place at one time, but according to rhythms, some of which reach far back into the past, and may stretch lifetimes into the future. It is we, therefore, who have created that past and will be on hand to survey the results of the present in future cycles. So, in the experiences we pass through, it is not our survival as personalities that is at stake, as we so often feel, but how much we can learn from them. This would be a true measure of success or failure and the determinant of future cycles.

The Bhagavad-Gita advises against working for results. Yet any effective knowledge would seem to require an awareness of the effects that come from causes set up. Is this contradiction apparent or real? How can it be resolved?

What the question really seems to involve is the application of a principle to action, and therefore a consideration of the moral psychology presented in the *Gita*. Most of the psychology with which we are familiar amounts to a description of the activities of Lower Manas. Even most of our moral perceptions seem to be formulated at this level of mind. Although the knowledge that has been gained in recent years in this area may appear impressive, especially when compared with the cramped and distorted beliefs that have darkened the past, there must be a great deal more to be understood about the functions of Lower Manas than is even guessed at in the present, while modern psychology has only barely begun to recognize the existence of Higher Manas. This leaves the

essential meaning of human life virtually unexplored. But such is not the case with the psychology of *The Bhagavad-Gita.*

If man considers himself as a seven-principled being, or rather, a being of one principle, the Self, having various vehicles with which to experience and learn, the question of results takes on a different meaning. The *Gita* advises the man who is trying to act from the basis of the Self not to identify himself with the results of his actions, for the Self is enduring and the results are not. This advice is given to Arjuna, who is all too prone to identify himself as lower mind, and then to identify that with whatever results come to pass. But the Self is free, uncontained, and not subject to definition of any kind. Its functioning as Higher Mind might, therefore, be thought of as the perception of principle in action. So, in this sense, the actor should be free from *attachment* to results, because only in this way can clear-seeing be maintained and the lessons of experience, including the fruits of action, be understood.

On the other hand, attention to the effects of one's actions on others seems to be an essential aspect of action itself as long, at least, as we are subject to errors of judgment. But perhaps we should ask ourselves why we should wish to be free of results, since there is always something to be learned from them. To desire that *we* be free is after all a species of attachment. To treat actions as relativities, subject to modification and revision, testifies to the superior reality of the Self in all. And the less one defines *himself* in terms of specific actions, the more possible it becomes to give thought to what actions arouse the highest in others. Children act without consciousness of results, a condition which is often characterized by honesty, ingenuousness, and even considerable charm. But only the man of mature mind achieves this objectivity consciously, at the same time retaining the ability to put himself in the place of another. The question of how to regard results resolves itself into the one of where our center is, and from what basis we are judging.

SPEECH—THE LOGOS OF THOUGHT

THE *Logos* is the manifested Deity with every nation and people; it is the outward expression, or the effect of the cause which is ever concealed. Thus speech is the Logos of thought. Hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth.

"Every Universe (world or planet) has its own Logos," says the doctrine. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed in the parent essence. The Sun was always called by the Egyptians "the eye of Osiris," and was himself the *Logos,* the first-begotten, or light made manifest to the world, "which is the Mind and divine intellect of the Concealed." It is only by the sevenfold Ray of this light that we can become cognizant of the Logos through the Demiurge, regarding the latter as the *creator* of our planet and everything pertaining to it, and the former as the guiding Force of that "Creator"—good and bad at the same time, the origin of good and the origin of evil.

The genesis of Gods and men takes rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute Unity. Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and "Source of Harmony." We say this Deity was the *Logos,* not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number.* And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music,* held as the four divisions of Mathematics.

NOTE.—A student's collation based on Theosophical works.

Again, this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to man by celestial deities; that the world had been called forth out of Chaos by Sound and Harmony, and constructed according to the principles of musical proportions; that the seven planets which rule the destiny of mortals have a harmonious motion.

The ancients associated sound or Speech with the Ether of Space, of which Sound is the characteristic. The real Æther of Space has seven principles, as all the rest of nature has, and where there was no Ether there would be no sound, as it is the vibrating sound-board in nature in all of its seven differentiations. This is the first mystery the Initiates of old have learned.

Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. In one sense, the Greek Logos is the equivalent of the Sanskrit *Vach,* "the immortal (intellectual) ray of spirit." And the fact that Vach is the spouse of the eternal celibate *Kumara,* unveils a suggestive, though veiled, reference to the Kumaras, those "who refused to create," but who were compelled later on to complete *divine* Man by incarnating in him. Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man.

"The Logos is passive Wisdom in Heaven, and Conscious, Self-Active Wisdom on Earth," we are taught. Kwan-Yin-Tien means the "melodious heaven of Sound," the abode of Kwan-Yin, or the *"Divine Voice"* literally. This "Voice" is a synonym of the Verbum or the Word: "Speech," as the expression of thought. If Kwan-Yin is the "melodious Voice," so is the Hindu Vach, the goddess of Speech, or of the Word. For Vach—"generated by the gods"—is, in company with Kwan-Yin, with Isis and other goddesses, the female Logos, so to speak, the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech.

To call Vach "speech" simply, is deficient in clearness. Vach is the mystic personification of speech, and the female *Logos,* being one with Brahmâ. In one sense Vach is "speech" by which knowledge was taught to man; in another she is the "mystic, secret speech" which descends upon and enters into the primeval Rishis, as the "tongues of fire" are said to have "sat upon" the apostles. Esoterically, Vach is the subjective Creative Force which, emanating

from the Creative Deity (the subjective Universe, its "privation," or *ideation*) becomes the manifested "world of *speech,*" i.e., the *concrete expression of ideation,* hence the "Word" or Logos.

Vach is said to have "entered the Rishis"; she is "generated by the gods"; she is the *divine* Vach—the "Queen of gods"; and she is associated—like Sephira and the Sephiroth—with the Prajapati (Progenitors) in their work of creation. Moreover, she is called "the mother of the Vedas," "since it is through her power (as mystic speech) that Brahma revealed them, and also owing to her power that he produced the universe"—*i.e.*, through speech, and *words* (synthesized by the "WORD") and numbers. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, Sound, and Ether, showing how well-informed were the ancients both in physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.

It is said by Krishna, the *Logos* incarnate, in the Bhagavad-Gita, "The seven Rishis, and the four preceding Manus, partaking of my nature, were born from my mind; from them sprang (emanated or was born) the human race and the world." The seven great Rishis are the seven great *rupa* hierarchies or classes of Dhyan Chohans. "The four preceding Manus" . . . are not the Prajapatis (Progenitors), but their informing principles—some of which have incarnated in men, while others have made other men simply the vehicles of their reflections.

Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern Occultism alone being able to boast that it is in possession of the full secret, with its seven keys. Occult law prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven "dialects," so to speak, each referring and being especially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

Senzar was the mystic name for the secret sacerdotal language or the "Mystery-speech" of the initiated Adepts, all over the world.

Every nation had its own mystery tongue, however, unknown save to those admitted to the Mysteries. All nations have had at one time the Wisdom-Religion and use of the universal language and its symbols at their disposal, and in their possession. There was a time when the whole world was "of one lip and of one knowledge," and Man knew more of his origin than he does now.

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation. Sound and rhythm are closely related to the four Elements of the Ancients; and such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be.

According to Subba Row: "The Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *swara*—intonation—which are as the life of the Vedas. The *Atharva,* or fourth Veda, is that of magic incantation, containing magic formulas. Learned pundits and philologists deny that the *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between swara and *light* is one of its most profound secrets."

The *magic of* the ancient priests consisted, in the days of Atlantis, in addressing *their gods in their own language*. "The speech of the men of the earth cannot reach the Lords. Each must be addressed in the language of his respective element"—is a sentence which will be shown pregnant with meaning. *"The Book of Rules"* adds as an explanation of the nature of that Element-Language: "It is composed of *sounds,* not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power" (the regent-god of the specific element needed).

This "language" is that of *incantations* or the MANTRAS, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*. The Mantrika-sakti is the force or power of letters, speech or music. The *Mantra Shastra* has

for its subject-matter this force in all its manifestations. The influence of melody is one of its ordinary manifestations.

The "Spirit," or hidden voice of the Mantras, is the active manifestation of the latent Force, or occult potency. To pronounce a word is to evoke a thought, and make it present; the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

But while supposing that the whole cycle of the universal language will not be mastered for whole centuries to come, even that which has been hitherto discovered in the Bible by some scholars is quite sufficient to demonstrate the claim—mathematically. These scholars hold the key, and have turned it successfully, though only *once,* in the hermetically closed door leading to the Hall of Mysteries. *Fohat* is the key *in Occultism* which opens and unriddles the multiform symbols and respective allegories in the so-called mythology of every nation.

TWO KINDS OF CLARITY

"Some men refuse to recognize the depth of something because they demand that the profound should manifest itself in the same way as the superficial. Not accepting the fact that there may be several kinds of clarity, they pay exclusive attention to the clarity peculiar to surfaces. They do not realize that to be hidden beneath the surface, merely appearing through it, throbbing underneath it, is essential to depth.

"There are things which present only that part of themselves which is strictly necessary to enable us to realize that they lie concealed behind it . . . All deep things are similarly constituted."

—JOSÉ ORTEGA Y GASSET

HYPNOTISM AND THEOSOPHY

By WILLIAM Q. JUDGE, F.T.S.

IS hypnotism understood? What is the attitude of the Theosophical Society to hypnotism?

It is thought by some that magnetism and hypnotism are identical; for many have said this new force or power is only the old practice of Mesmer revived in this century, after long years of contempt, and labeled with a new name, which will permit doctors to take it up. This is not, however, altogether true. Dr. Charcot, of Paris, and his followers, may be credited with the revival of hypnotism; for, in consequence of their investigations, it has been accepted by the medical profession. I have seen the prominent doctors of the Atlantic coast change their views on this subject in twenty-five years. Dr. Hammond and others laughed at the credulity of those who believed that the phenomena, now so well known among hypnotizers, ever took place; today they write articles and admit the facts previously denied.

Many years ago, Dr. Esdaile, a surgeon of the British army, conducted a hospital in India, and there performed many difficult operations by using magnetism as an anaesthetic, even instructing native assistants to use it on patients in his stead. His book, long ago published, gives all the facts. There is plenty of testimony in all countries to the reality of the mesmeric and hypnotic states and powers.

The great question which arose after the proofs about hypnotism were in, was a very different one from any which has previously been brought forward. As soon as the process was described and admitted, experiments proceeded with rapidity, and the great subject of "suggestion" was laid bare. It was found that the hypnotized person could be made to do many strange things after recovering from the hypnotic state, provided the suggestion had been made to him when he was in the state. The subject was told to murder Dr. A or B; to steal a pocketbook. He was then taken out of the hypnotic state, and, at the appointed time, would take the suggested weapon—a paper knife or harmless thing—and go through all the

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NOTE.—This article, last reprinted in THEOSOPHY for October, 1955, first appeared in the *Jenness Miller Illustrated Monthly*, possibly some time in 1893. It was first reproduced in THEOSOPHY for December, 1938, from an undated page torn from this journal. A search for the volume in which it appeared has proved fruitless, the set in the Library of Congress being incomplete.

required actions, or would actually steal the object he was told to steal. If this power could be used by a doctor in an experiment, it was argued that an actual murder might be planned and executed through a hypnotized person. Hence it was dangerous. Crime is possible of perpetration with impunity by the real culprit. Dr. Charcot gave an article to an important New York magazine in which he admitted the probabilities of suggestion to patients, but denied that there was danger from suggested crime, and yet also said there ought to be laws against indiscriminate hypnotization. In the latter conclusion, most of the Theosophical Society's members fully concur, but they also think that there is, and will be, danger from crime suggested to hypnotic subjects. Not in the immediate present, but in the future.

This is because hypnotism is not understood nor its dangers appreciated by the medical profession; still less do they credit the public with a correct knowledge on the subject.

The very best hypnotizers know very well that there are points at which the hypnotized subject escapes their influence, continues in the hypnotic state, and remains under some influence not known to the operator nor distinguishable by the subject. Here is one danger —the danger of ignorance and of a blind guide's leading one equally blind. Such writers as Braid, Binet and others are only statisticians. They simply give facts and methods, all being equally in the dark as to causes and possibilities. Again, the operators in the forefront of hypnotic fame know, too, as Dr. Charcot has said, there is a danger that hysteria will be developed where it never existed, and a long train of other evils. This is why he demands the suppression of indiscriminate operating. But the real rock of offense is this, and well known to theosophical students, that as the force and power of hypnotism are better known, it will be seen that whatever the influence is, the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the centre. This process is actually a phenomenon of the death state, and is the opposite of the mesmeric effect; and this point is not known to the medical profession, nor will it be as they now proceed, because *post mortem* examinations never reveal the action of a living cell. Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life the very opposite of hypnotism. And the use of magnetism is not objectionable, yet it should be limited in practice to competent members of the medical pro-

fession. The more studious and careful members of the Theosophical Society, then, are against the use of hypnotism. In all its anaesthetic phases it can be duplicated by mesmerism without any bad effects. Dr. Esdaile has abundantly shown this. Laws ought to be passed making it a misdemeanor to have a public or private hypnotic séance. And these laws should also be aimed at even those doctors who, under the plea of science, put subjects into absurd and undignified positions. Such practices are not necessary, and are deliberately against the desire of the waking will and judgment of the subject. They only exhibit the operator's power and add nothing to knowledge that cannot be otherwise obtained.

But even with the remarkable cases recorded by Binet and others in France, the laws governing man's inner constitution, and which especially govern in hypnotism after a certain point, are not perceived by the learned writers. Some give only facts—either facts about strange recurrence of states, and others like Dr. James of this country assume that there is a hidden self who does these queer tricks with the mortal shape. Theosophists know that the extraordinary alterations in mind or mental power, the strange "recurrence of states" and the apparently distinct division or separation of intelligence in a single human subject are all explained by the ancient eastern method of reducing the inner powers of man into seven classes, in each of which the hidden self—the *Ego*—can and does act independently, the body being only a gross instrument or field for the action of the real man.

This theory divides him into seven planes of action, in each of which the *Ego* or hidden self can have a consciousness operating in a manner peculiarly appropriate to that plane, and also partaking of the consciousness and experience of the planes above it but not below. And each of these layers or fields for consciousness is further divided into other sub-fields, in every one of which there may be a separate experience and action, or all may be combined. Now in the cases taken up by Dr. James, the peculiarity noted was that when the subject acted as No. 1, she had no recollection of a state called No. 2. No explanation of this was offered, only the fact being recorded. It is explained by the localization of the consciousness of the *Ego* in one or the other of the sub-fields of action of the first of the great class of seven.

The failure to recollect from one to the other was due to the fact that the *Ego* was forced into that particular field, and was thus un-

able to carry recollection with it. Hence it was entirely automatic in its action on that plane. This effect was due almost entirely to the specific contractile action of the hypnotic process, which, as said above, is essentially a contraction of the cells from outside to the centre. This will always prevent the *Ego* from educating itself to remember from state to state and field to field the experience of each, which education is however possible in the mesmerized or magnetized state, and of course in the normal waking life.

The cases where the subject escapes from the operator's control are all explicable under the same theosophic theory; that is, those are instances in which the *Ego* retreats from the first plane or field of consciousness made up of seven divisions or sub-fields to the next one of the whole class of seven, instead of entering one of the sub-divisions of the first. And, as the medical practitioners do not know of nor admit the reality of the higher inner sub-divisions, they are not acquainted with the means for reaching the *Ego* when it has escaped further from them into a field of consciousness where they are not examining the *real* field of operation of the force, but are looking at some of its phenomena merely.

These phenomena are exhibited in the body or outer shell while the psycho-physiological process, going on within, and causing the visible phenomena, are hidden from their view.

The Path of Self-reliance

Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way. —*Light on the Path*

on the lookout

Servants of Imperialism

A group of South American anthropologists has released a report severely criticizing missionary activity on that continent (Los Angeles *Times,* Aug. 12). The paper was the result of a symposium held in Barbados on "interethnic friction in South America." The meeting was under the auspices of the University of Berne, Switzerland, and the World Council of Churches. The report, made public by Miguel A. Bartolome, assistant professor of anthropology at the University of Buenos Aires, described the general effect of missionary work as "shielding economic and human exploitation of aboriginal populations under a religious mantle." The *Times* continues:

> The signers, including Bartolome, concluded that missionary activities are discriminatory because of their intrinsic hostility to indigenous cultures, conceived as pagan and heretical, and that they tolerate "the subjugation of the Indian in exchange for future supernatural compensations." Missions, they charged, "have been converted into a huge device for recolonization and domination at the service of reigning imperialist interests."
>
> The signers each have two to ten years experience living with Indian populations, and they represent a current of thought concerned more with the human and social than the purely academic aspects of anthropology.

Anthropologists, too

The churches, however, were not the only institution to come under the critical scrutiny of the group:

> Besides religious missions, the anthropologists blamed governments and social scientists, "principally anthropologists," for the plight of the hemisphere's original inhabitants.
>
> The manifesto said anthropology, from its outset as a discipline, "has been an instrument of colonial domination, rationalizing and justifying in academic terms the state of domination of some peoples over others. . . ."

It was suggested that the missionary community could become a positive force in the liberation of the Indians through halting its policy of breaking up Indian families by placing the children in

orphanages, and by ceasing to destroy native culture through appropriating Indian land and resources. This demand that missionaries begin "demonstrating true respect for indigenous cultures" may be suggestive to students who recall H.P.B.'s prophecies about the rediscovery of ancient ruins in South America (see "Land of Mystery").

American Turmoil—a Hopeful View

A preview of Jean-François Revel's book, *Without Marx or Jesus,* appearing in the *Saturday Review* for July 24, shows that this writer sees in the welter of changes taking place in every aspect of our society a transition of major proportions. The author maintains that in the manifold disturbances that we are living through can be discerned the process of reorganizing our society by means of its basic institutions without destroying them:

> Today in America—the child of European imperialism—a new revolution is rising. It is *the* revolution of our time. It is the only revolution that involves radical, moral, and practical opposition to the spirit of nationalism. It is the only revolution that, to that opposition, joins culture, economic and technological power, and a total affirmation of liberty for all in place of archaic prohibitions. It, therefore, offers the only possible escape for mankind today: the acceptance of technological civilization as a means and not as an end, and—since we cannot be saved either by the destruction of the civilization or by its continuation—the development of the ability to reshape that civilization without annihilating it.

Within the Framework

The author explains why he believes that the dissent in this country has at least the potential of changes that will not end in failure and destruction:

> American dissent has been able to avoid one of the great dangers of change: the destruction of the object of change before change can be effected, in which case the revolution leads to underdevelopment and, thereby, destroys itself. It fulfills (despite some of its negative aspects) several necessary conditions for revolution: the contesting of moral values; the modifying of alternatives; and, in general, the criticizing of cultural standards. Moreover—and this is very important—dissent is doing all this within the context of the American situation as a whole.
>
> American dissent is distinguished from European dissent by the fact that the former is involved in problems that are part of

reality. Since the dissenters are certain that they will be able to solve those problems, they do not ignore them. They fight against military service in Vietnam, against racial discrimination, against the destruction of the environment, against the relations of the universities with the military-industrial complex, against governmental indifference toward the American Indian, against the lack of funds necessary to save the cities. For American youth, dissent does not mean the imaginary transference into its society of irrelevant political scenarios, such as Maoism or Castroism; or, if it does introduce such elements, it does so only in small measure and without using them as an excuse for ignoring real situations.

"The Right to Walk Away"

In support of his argument he examines the implications of various movements of dissent that have become part of our lives. Of the widespread rejection by young people of the social values of the past, for instance, he has this to say:

There is . . . a basis common to all manifestations of the American revolt, and to its European extensions. That basis consists in the rejection of a society motivated by profit, dominated exclusively by economic considerations, ruled by the spirit of competition, and subjected to the mutual aggressiveness of its members. Indeed, beneath every revolutionary ideal we find a conviction that man has become the tool of his tools, and that he must once more become an end and a value in himself. The hippies are characterized by a particularly vivid awareness of that loss of self-identity and of the perversion of the meaning of life. A competitive society, for instance, or a spirit of rivalry, is a source of suffering to them. But they do not self-righteously condemn such societies nor attempt to refute them theoretically; they simply refuse to have any part in them. A hippie, therefore, is above all someone who has "dropped out", a boy or girl who decided, one day, to stop being a cog in the social machine. Baudelaire suggested adding two additional rights to the Declaration of the Rights of Man: the right to contradict oneself and the right to walk away. Hippies make use of both those rights.

Changing Issues

While this may seem to overstate the case of a disillusioned and disenchanted generation as a force for change, Mr. Revel is reasonably aware of the weaknesses which beset this movement of the young, arguing only that the "refusal to accept regimentation" is a basic factor in the preparation for a better future. He adds, how-

ever, that the rebellion on moral grounds against the government's foreign policies is something new in history, causing him to say: "The destruction of imperialism from within, and the application of the power on which it is based to other goals—that would be progress." Here, he points out, the spirit of dissent "is far from being the exclusive property of the young."

When one reflects on the suddenness of the emergence of "issues" during this period of national and international tensions, it becomes evident that the coloring of no particular moment can be representative of the long-term changes that are proceeding in the present cycle. For understanding of these, we would do better to turn to such articles of H.P.B. as "The Fall of Ideals," "The Cycle Moveth," and her observations in "Five Messages to the American Theosophists." Yet it might be a mistake not to recognize, beneath the external confusion and emotion of the present, the operation of deep moral longing and sometimes desperate efforts to find fulfillment, although often by shallow means. As an expression of informed opinion, Mr. Revel's study of what is happening in the United States may be regarded as a report along these lines, and of some value.

Order Based on Nature

Peter L. Marks, writing in *The American Scholar* (Summer), outlines a "Vision of Environment" which would require some far-reaching changes, not merely in our habitual use of the environment, but primarily in our attitudes toward it. As Prof. Marks puts it: "The only long-term hope for this country, it seems to me, is to make government, industry and people more responsive to environment as a system." By this he apparently means that we must develop patterns of economic and political culture that derive from and are dependent upon the ecological systems of nature, and would make all spheres of governmental jurisdiction "coincident with the boundaries of a vital resource—water—thus eliminating jurisdictional and other disputes as to which of two or more parties is entitled to the use of a river, as is happening or about to happen in the far West and Southwest."

Law of Conservation

Dr. Marks finds the justification for using natural water drainage systems as a basis for social structures by regarding all such struc-

tures, human or other, as transformations of energy. He cites two basic laws to illustrate how the transformation of energy takes place in nature and why our present social structures destroy natural resources without regenerating them:

> The first step is to make energy the common denominator for all processes involving the transfer or transformation of matter. In ecological systems, a general rule states that as energy (or food) is passed from one organism to another in food chains (plants being eaten by little animals that in turn are eaten by bigger animals, *et cetera*), a significant amount of energy is lost (as heat) at each successive link in the chain. The greater the length of the chain, the greater is the amount of energy dissipated, and thus the greater the inefficiency of the transfer process. In natural systems, the length of these chains is surprisingly short—generally only about two to six links (or species)—owing to these constraints in the transfer of energy. . . .
>
> Another ecological principle pertinent to the present argument is that it is expensive from an energetic viewpoint to arrest natural successional development at early stages. (Succession is the common ecological process by which an abandoned field or pasture is converted into a mature forest, which is the climax; thus the abandoned cornfield would be a very early stage in succession, while a young forest would represent a relatively late stage). Indeed, this is one of the many prices modern agriculture pays in arresting the tendency of cultivated fields to return to natural forest or prairie.

A Vision of Man

Present urban and suburban economic and social structures remove people many links from the basic source of sustenance or energy, that is, the earth itself. Much of the energy expended by human beings within these relationships is restorative, but not regenerative: "Forests and grasslands are able to reproduce themselves; houses, sailboats and road signs must be repainted and replaced over and over again." Remains, however, the question of what kind of distinctive contribution to the regeneration of the environment humans are able to make. Dr. Marks supplies at least some hints:

> From the President on down there is much talk about environment and pollution; but we need much more than is presently being talked about and proposed. We need visions of a total environment geared toward long-term sustenance of life; we need visions of radically different life-styles, which place emphasis on the dignity of man and on natural land and natural

process. Who knows, for example, the extent to which problems like urban crime are an expression of the generally deplorable living conditions in most American cities?

Perhaps in the fact that people need economic arrangements that enable them to draw nourishment from the systems of the earth instead of being cut off from it, may be an analogy which can serve as a guide. In an understanding of the psychic, intellectual, and spiritual nature of man may be found the source of energy from which truly regenerative social relationships may be evolved.

If Man Is Immortal—

Some of the subtleties of the doctrines of Karma and Reincarnation are touched upon in the third of a series of essays entitled "Thoughts on Society" by the Yugoslav writer, Mihajlo Mihajlov, in the *New York Times* for July 28. Musing on the bearing of the idea of immortality on daily life in the present, he says:

> Never before has the question of personal immortality been posed as sharply before each man—not theoretically but practically—as in the present totalitarian societies. If physical death is the end, then slavery is justified. Then, it is indeed better to be a living slave carrying out unquestioning the directions of the party than not to be. And vice versa—if the soul, the "I" of each of us, is immortal, then worship of outside violence is the loss of the soul, which is worse than the loss of life. Thus in totalitarian societies one can observe the rebirth of religious life which the nineteenth century seemed to have completely rejected.

Law of Justice

The author finds running through Soviet underground and semi-underground literature, such as Pasternak's *Doctor Zhivago,* works by Solzhenitsyn, and *Reminiscences* by Nadezhda Mandelshtam, an assumption of the subtle but unerring operation of law in human affairs:

> In these works one feels awareness of the fact that the prison of totalitarianism was not undeserved. The longer the punishment lasts, the more clear it becomes that man was guilty, of course, not politically, but metaphysically.
>
> Analyzing Stalin's purges one unwillingly recalls the Biblical proverb, "Those who live by the sword shall die by the sword." The more one reads the memoirs of Soviet prisoners the more one is impregnated with the paradoxical conviction that there was no *injustice* done, but a mystical justice was manifesting it-

self all the time. The worst punishments went to men who most believed in Communism; that is, in the compulsory reorganization of the world.

Freedom from Responsibility

The idea of justice for man as an immortal being, not as the creature of some supernatural entity, or of his environment, leads Mr. Mihajlov to view some time-worn shibboleths, once a distorted part of our religions, in a different light. He sees guilt, for instance, not as a character trait, but as an intuitive recognition that there has been violation of others' integrity:

> So, the paradoxical consciousness that in the world there is no real injustice leads toward consciousness of one's own responsibility for one's own and the world's destiny. Society is not guilty, the world is not bad, but man himself is guilty, although his sin lies almost always in obedience to external violence. Thus simultaneously with the psychology of personal guilt a free man is born.

"Religious Rebirth"

Religion is learning not only to rely on our "inward feeling," but also to accept the responsibility for the mistakes we make while acquiring the knowledge to do this:

> The religious philosophical question about whether there is justice in the universe in our time becomes a practical question and on its answer depends everything—our life, history and the future of mankind. Since this question is most acute in Russia, a religious rebirth can be expected to come there. The Soviet Union, as the Roman Empire once did, is preparing the soil for a planetary religious rebirth.
>
> Religious rebirth is not a theoretical and ideological matter. There is no need at all for an all-embracing theory giving precepts of what to do, but one has to be able again to feel in oneself that internal compass which during every minute of life shows the only right direction for action, and to have faith in it, follow its directions despite deadly threats.
>
> Thus wrote Pasternak in *Doctor Zhivago*: "The whole tragedy started from the fact that we ceased to believe our own opinion."
>
> To live trusting our inward feeling means to live a religious life. But what punishments and purges are still waiting for us in order that we might be capable of so living. Plato thought that "the ancients were better than we are and were living closer to gods." And it seems to our epoch that Plato himself lived in a mystic epoch of closeness to gods.

Reflections such as these surely contribute to the revival of basic verities in the current thinking of the race.

Evidence of Atlantis?

Commenting on a new book concerned with European Voyages of discovery of America, from 500 to 1600 A.D., by Samuel Eliot Morison, John Lear, science editor of the *Saturday Review,* has this to say (*SR,* Sept. 4):

> I am distressed by the cursory manner in which Morison's opening chapter disposes of unconventional questions. For example, he calls Plato's Atlantis legend an invention in spite of recent research strongly indicating that Atlantis really was the Aegean island of Santorini, a volcano that blew its top about 1400 B.C., wrecking the Minoan empire.

He also thinks Morison neglects important cultural evidence suggesting a discovery of America by the Phoenicians. Mr. Lear cites a book on the terracotta pottery of pre-Columbian peoples in Central and South America, reporting not only typical "Indian" heads, but at the lower levels of excavation figures with Mongoloid characteristics, "and also real Chinese and varied Japanese wrestlers, Tartars, all kinds of white people, especially Semitic types with and without beards, and a surprising number of Negroes and those with Negroid elements." The quotation is from Alexander von Wuthenau, a German art historian whose book includes photographs of these heads and figures.

Widely Supported "Myth"

Unfearful mention of Atlantis by a scientific editor seems to be part of the spirit of the times. In a book with many other virtues, *At the Edge of History* (Harper & Row, 1971), the author, William Irwin Thompson, also speaks of these figures and finds the academic disdain for any suggestion of a lost Atlantic continent sometimes a way of avoiding lurid exploitation of professional opinion by the commercial press. In a passage on this question—which is basically a defense of the verity in myth—Mr. Thompson writes:

> Five hundred years ago Columbus crossed the ocean in a bloated rowboat and now we are walking on the moon. In historical reckoning five hundred years is often the carbon-14 increment of plus or minus 250 years, so there are many places in history where we leap over centuries to the next fact simply because we have nothing to fill up the space. A civilization could have arisen in 10,500 B.C., climaxed in 10,000, and de-

stroyed itself by 9,500. The missing continent, like the missing particle in physics, would certainly make a lot more sense of Mexico and Peru. When one considers that Plato, the Irish legends, and the Mexican chronicles all place a civilization destroyed by flood in the Atlantic, then M. I. Finley's flippant dismissal of "more Atlantis nonsense" becomes more difficult. It is one thing to support a fantasy of history upon the *Timaeus*, and quite another to support it from similar material from three widely separated cultures. Since many civilizations were unbelieved legends until they were uncovered, we cannot be so certain that Atlantis will not follow the example of Schliemann's Troy.

J. V. Luce has recently put together an articulate presentation of the work of the group of scholars trying to prove that the cataclysmic destruction of Minoa Thera circa 1470 B.C. is the historical core of Plato's Atlantean myth. The argument is a reasonable one, and were there no other material available to us, it would be fairly convincing. However, Atlantis in the Aegean nine hundred years before Solon's time and Atlantis in the Atlantic nine thousand years before Solon's time are not the mutually exclusive theories that Luce seems to think they are. Most myths are as stratified as archaeological ruins, for in the "mythopoeic mentality" a historical event is often only another performance of the mythic, archetypal pattern. There is not just one Quetzalcoatl. . . .

"Overwhelming Changes"

With scholars of this sort coming along, there are likely to be basic reforms in all the sciences having to do with man. Mr. Thompson, we might add, also has some effective criticisms of the Darwinian theory of evolution, calling Noam Chomsky as witness to the inadequacy of present doctrines concerning the development of brain and mind. Well aware of what this sort of criticism means, Mr. Thompson remarks:

> The Darwinian theory of human evolution by natural selection, which triumphed in the nineteenth and early twentieth centuries, may fall apart into newly structured pieces in the twentieth and early twenty-first centuries. Such an intellectual event would bring about the most overwhelming and profound changes in the intellectual's world view, and it is precisely this kind of intellectual event that Herman Kahn fails to take into account in his simple projections for international finance in the year 2000.

This sounds very much like one of those "ninth waves of common sense" to which Madame Blavatsky refers.